THE THEOSOPHICAL
FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF
THE THEOSOPHICAL SOCIETY IN AMERICA.

VOL. 4. JANUARY, 1899 No. 9

THE ANGELS OF DESTRUCTION.

Behind us, across a valley of unnumbered years, they were doomed to this work of death. They had thought themselves a little wiser than the Fathers, and had sought to stamp out evil and to make all things good. Outraged nature turned upon them in her wrath, and since that day, to their infinite sorrow, they have served as the Angels of Destruction. Their compassion! . . . No man could feel it and live.

Man should be a builder: it is not for him to destroy. The moment he attempts it he comes between these angels and their work. Yet he sees evil and the doing of evil, and sometimes fiercely strives to up-root the wrong he sees. He forgets—how often he forgets!—that right action and wise action are for ever the same; he forgets the soft glory of his star, the home of his soul; he forgets principle (and between true principle and true expediency there is no difference); he sees nothing in the sky above him but the flare of a wrong he would remove. And so he helps to give it life and strength.

For in this way he works on the side of evil and with the powers of evil, thinking, poor fool, that he is doing God's work. His anger, his clamorous virtue, his condemnation, and, in time, the bitterness which comes from conflict, are none of them divine: they are the children of hell, not the sons of heaven, and they go to give strength to the thing he would destroy.

Adverse thought reacts upon its centre, tending to produce there what it was willed should befall elsewhere.

Tell me what my enemies wish for me, and I will tell you surely what will be their lot; whatever I have secretly wished for them will inevitably be mine.

Man is not wise enough to destroy. That is the work of angels. Man can help them in their sorrowful service only by the measure of his love for the soul that sings wherever there is silence; only by *being*, here and now, that which he would see all other men become.

MALBROUK.

THE CRITICAL ATTITUDE.

> "Noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. We will not fail them. To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful."—*Letters That Have Helped Me,* p. 30.

One of the most persistent and pernicious delusions that befogs the mind of man is the persuasion that the critical attitude is one of superiority, or rather one that confers superiority upon the person assuming it. The instinct of almost everybody when confronted with any achievment of human hands or human intellect is to pass judgment upon it, and in nine cases out of ten, the judgment is an unfavorable one. The process in the mind of the observer seems to be this: "Here is something generally considered very fine; my subconsciousness tells me that I could not do anything so good; that conviction wounds my self-love and makes me very uncomfortable; let me hasten to find some flaw in this thing, and I at once occupy the position of its judge, and being able to condemn it, the balance of power is restored, and I am the superior." Probably all this is half-hidden in the depths of consciousness, but it is generally there, and so universal is it, that the word *criticism* which should mean simply a judgment, an impartial weighing of merits and demerits, has come to be used almost always in the sense of condemnation, and we feel that the expression "an unfavorable criticism" is quite tautological.

This habit of human nature is always particularly in evidence when things go wrong either with our fellows or their surroundings. The moment the deer is wounded, the rest of the antlered tribe are anxious to have a fling at him, and the cruel horns and hoofs soon drive him from the herd to languish and die in solitude. There seems to be a similar instinct among men, to add each his particular sentence to the one general verdict against his brother-man up for trial, and nothing seems to contribute so largely to our own serene self-complacency as the fact that we have just found a "true bill" against somebody else. It seems to differentiate us so completely from the criminal, to prove, as it were, that his fault was something of which we ourselves were quite incapable.

What a different view from that of *Light on the Path*, where we are bidden to remember that we can never stand aside from the bad man or the foolish man, and that the soiled garment we shrink from touching may have been ours yesterday, may be ours to-

morrow. We may be attached to another by links of hatred as well as by links of love, and the constant dwelling upon a sin we abhor will open the way for its reaction upon ourselves.

For the critical attitude is one of doubt, and doubt is the paralysis of the soul. It is true that Tennyson has said: "There lives more faith in honest doubt, believe me, than in half the creeds," but we must remember that he spoke of *honest* doubt, of the instinct of inquiry into tradition and conventional belief, the creeds and dogmas of the churches. This is often the first stirring of the sleeping soul that precedes its awakening. But the critical attitude is that of a soldier on the battlefield, who instead of pressing forward in the charge, should stop by the roadside to dispute the propriety of his orders, to find fault with his rations, and condemn the cut and quality of his uniform, while his fellows were rushing on to the fierce fight and the glorious victory in which alas! he would have no part. And a still harder test of our trust and confidence in our leaders is the ability to wait for orders, day after day and year after year, if necessary, and never lose our faith that to wait is sometimes to serve, and that the wilderness is alive with voices if we had but ears to hear them. All times of transition are necessarily periods of darkness and doubt. Between the burial and the resurrection there is always the sleep of death. It is no wonder then, if at the present moment, we seem to be passing through a dark and lowering night, when only the faint glimmer of a far-off star comes to us now and then. But the day will surely come, and the light be bright around us. It was not without reason that the *Letters That Have Helped Me* were suggested as a study just now. They are full of the teaching that we need, and familiar as they may be to all, yet at times of doubt and darkness they take on a new significance, and we are astonished by their timeliness. Does it not seem like prevision that in the seventh *Letter* we find these words in italics, to emphasize their importance? "*We must some day be able to stand any shock*, and to get ready for that time we must be now triumphant over some smaller things," that is, the difficulty, among others, of standing firm, and surmounting the sense of constant and awful loneliness. And in Letter XI, "Z" says, that if any of us are at all cast down, "then by just that much are our thoughts lessened in power. . . . So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as *just what you in fact desired*, (italics in original), then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger."

And it will most assuredly react also upon your fellow-workers. An attitude, not of criticism, but of cheerful confidence in all around us, not only in those who lead, but in those who follow, a steady assumption that each of us is doing his very best, will do more to bring about the actual doing of that best, than any amount of carping and fault-finding. We have suffered many shocks, but we have always found that the little band who were steadfast in their adherence to the principles of devotion and self-forgetfulness taught and practised by the Chief, the nearest duty nobly and modestly done, without parade and without adulation, made an invincible nucleus that rallied after any catastrophe, and seemed to be the stronger for having passed through the ordeal of fire.

It is in the *Letters* also, that a great natural law is referred to, which, like all other great laws, obtains on more than one plane, and is equally true of the soul, or of an aggregation of souls. That is, that when a soul has gone to a new place, (which means of course when it is obliged to function under new conditions), it becomes silent, and seemingly dead for awhile, until it has recruited its strength after the shock of transference, and begins to be accustomed to its new surroundings, through which it moves at first with a certain timidity and caution. Therefore, if the T. S. in A. appear for a time motionless and inert, it is because it is passing through a transition akin to that of the chrysalis, from which we may confidently expect the butterfly to emerge in due time. "When the proper time comes for things to be better, they will be better," but that time will be hastened if we do all in our power to keep up an atmosphere of trust and confidence, and destroy the seeds of criticism and doubt.

And after all, the worst doubt of all, the most paralysing to all right action, is to doubt our own souls, for that is to doubt the Higher Self, to sin against the Holy Spirit. It is because the dwelling upon past misdeeds tends to discourage all future effort, that the attitude of remorse, or criticism of one's self, is so fatal to progress. Let the dead past bury its dead, and do your whole duty in the present, and then the future will take care of itself. The present alone is ours. God himself cannot undo the past, that and its consequences are written once and for all upon the book of destiny. But there may be a mitigation of those consequences by right action in the present, and "the carelessness of results," upon which the *Gita* lays such stress, is simply the banishing of all concerns for the future of our actions. Having done our level best in any juncture, we are to think no more about it,—we have done what we could,

and what follows is no concern of ours. Self-examination and self-criticism of a certain kind are most valuable, but they must be carried out in a spirit of absolute impartiality, and the soul must sit in the judgment-seat entirely unmoved by the recital or the punishment of its own misdeeds. Let each fault we may detect, teach us to avoid that error for the future, not make us feel that we are bound to commit the same fault again, and let our dead selves be indeed the stepping-stones to higher things, not a weight upon our souls to drag us down lower and lower.

The critical attitude then, is the attitude of hesitation, of half-conviction, of "the possibility of the seed of doubt." It is not the attitude of the brave, of the clear-sighted, of the loving soul. The latter, above all, will know how to "cast out the possibility of the seed of doubt" by its charity for all mankind, by its generous tendency to see the best side of each of its fellows, and not the worst. We can make so much more out of those whom we treat with confidence and affection. In the light of that sunshine their souls expand like a flower of novel beauty and sweetness, and they become capable of things impossible before. But if, conscious of our own superiority, we maintain the critical attitude, we chill the surrounding atmosphere, and the timid buds of the soul wither in the frost we have created.

What we have to do then, in this, as in every crisis, is to abandon the critical attitude, to maintain instead that of confident trust, to be sure that we are, one and all, equal to any emergency, and that we can endure even silence and isolation, if necessary, taking for our motto the noble words of Dante:

> "Stand like a tower firm, that never bows
> Its head, for all the beatings of the winds."

KATHARINE HILLARD.

ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

THE SOUL'S WAY.

"When all the desires that were laid up in the heart are let go, then the mortal becomes immortal, he enters the Eternal. As the slough of a serpent, cast upon an ant-hill, lies lifeless there, so lies his body, when he rises up bodiless, immortal, full of life and radiance eternal.

"The small old Path that stretches far away, has been found and followed by me; by that path go the wise, knowers of the Eternal, to the heavenly world, rising upward free.

"If a man finds the Soul, and knows it as himself, what can he wish for, what can he desire, that he should fret feverishly after the body's life? He who finds the Soul by awakening upwards to meet it, though wandering in this world's wilderness, is lord of all; of all he is the creator; his is the world, for he is the world.

"Even here, we know the Soul; if we know it not, great is our loss; those who know the Soul, become immortal; who know it not, must suffer pain. He who truly knows the Soul, the god, lord of what has been and shall be, thereafter seeks not to hide himself from fear.

"He from whom the bright year comes forth, with all its days, whom the gods worship as the light of lights, the life immortal, in whom all beings rest, and spaces itself, nestles secure, him I know as my soul, and knowing that deathless Eternal, I am immortal.

"The Soul is the Life of life, the eye's Eye, Ear of the ear, and the heart's Heart. Who know this, have learned the secret of the immortal Ancient, the Most High. Learn to behold the One in all things, the immeasurable, that stands ever firm.

"The mighty Soul passes not through the gates of birth, it is Consciousness within the powers. There is a firmament within the heart where dwells the Master of all, the Lord of all, the Ruler of all; he grows not greater through good works, nor less through evil; he is the King of all, Overlord of all beings, Shepherd of all.

"He is the bridge that holds the worlds apart, lest they come together. This is He whom men of religion seek to find through their scriptures, through worship, charity, purification, innocence; this is he, whom seeking, pilgrims go forth on pilgrimages, and knowing whom the wise men of old sought no more births.

"This is the Soul; it cannot be ensnared, for it is free; it cannot be stricken, for it is almighty; it is not allured, trembles not, fears not; to this Soul cross over neither foul deeds nor fair, it has passed both by, and fair and foul trouble it no longer.

"The Soul's eternal might grows not by works, nor is diminished by them, who knows that Soul is, him evil allures not. Who knows thus, is full of peace, well-ruled, has ceased from all false gods, endures all things bravely, intends his heart in one-pointed steadfastness; he beholds the Soul within him as the all; evil crosses not over to him, he has crossed over evil; he is free from evil and stain and doubt; he is the Eternal."—*Brhad Aranyaka Upanishad.*

First the intuition of the Soul, the haunting vision of might and joy that has hovered before us for ages. We have sought that joy through life in nature, the life of our mortality. Through long years of thirsty desire we have sought it, and ever as our hands seemed closing on the treasure, it has vanished away, leaving our hearts desolate, longing for the immortal. We have sought the Soul through ages of human life, as the unnamed heart's desire; following after it in hope and fear, in longing and hate, in pleasure and sorrow, the vestures of our humanity. We have thought to surprise the eternal secret among the things of our human life, to take captive the alluring delight of the immortals. But we are seeking still, and ever within our hearts is that immortal longing, haunting, importunate, which leaves us never, and will not be stilled, but whispers to us in the stillness with a fascinating sweetness that makes dull all the voices of the world.

That restless thirst of joy is our memory of the Soul, of our immortal selves, the heirs of the everlasting. And we shall hear those haunting whispers, ever through the stillness, until they break forth into the song of the Eternal.

In a lull of our weariness and fever, when we cease for a while from our desires and dreams, will come for a moment clear vision of the Soul; of immortal valor, imperious power, triumphant joy. And thence forth for ever we shall know that the Soul is; even when the clouds and darkness come back heavy upon us, and our vision is gone; and we shall endure to the end, remembering that there is the Soul.

That memory brings life too strong and exultant to need the feasts of the world, which bring not strength but weakness, the cloying allurement of sensuous life. The soul thirsts no more, after it has tasted the immortal waters,—or thirsts for these alone. Nor will the soul throw forward any more its hopes and fears into the imagined future; whether for this world or the next, or any other life. For knowing the immortal treasure close at hand, what need a man hope for? And knowing that treasure, what can he fear? Therefore will his soul stand upright, thirsting not for the feasts of the world, hoping no more, neither fearing any more.

Thereafter shall follow peace. The heart's pains shall be stilled. Softly, slowly, shall the quiet of immortal might descend upon the soul, from the greater Soul, and it shall understand how the gods can build forever, yet grow not weary. There shall be peace from all fascinations and imaginings. Hope shall no longer beckon us away from where our treasure is. For possession is

the payment of hope. Fear shall no longer lash us with the scourge that makes us quail and cower, that drives us to cruelty and injustice; for where fear is, there is cruelty; where cruelty is, there is fear. We shall desire no more, for the fullness of life leaves nothing to desire. Nor shall we hate any more; for seeing self in all things, how can we hate ourselves, our own exultant life? So shall come peace, the quietude of the soul, and glad heart's-ease.

And from heart's-ease shall follow rest through all the powers, so long racked by the fever of the world. There shall be a healing of all mortal pain, and a vigor of life restored, like the young-eyed gods. Every power of man is now ready for the great work.

Yet before a man can take up that work, he must cease from the worship of false gods, the idols of the world, whom men bow down to here. He must follow no longer the dust-covered ways of the men of desire, and the hunger of gold. They are driven by fear, and hunger for the feast of mortality, but not he; nor will he desire their ways. For he knows the quiet path of the Eternal, where there is peace.

Ceasing from idols, he will learn to follow his Genius; and genius will set the immortal imprint on all he does. For its way is a divine way, a yoke that is easy, a burden that is light. And the secret of genius is easily told.

In the heart of every man, after he has caught the vision, and knows that the Soul is; after he has reached heart's-ease, and quietude of all his powers; after he has ceased from idols, and drawn back from the hot pathways of desire;—in his clean heart there shall dwell yet one longing, one imperious and haunting wish; and it shall seem to him that nothing in life is sweeter than to carry that wish out. He shall have for it all enthusiasm, and the willingness of a freeman's service. And that secret desire of his heart is the work of his Genius, his life's message, the one thing he can do supremely well. It is the private revelation, whispered to him alone, that not even the gods can overhear, not even the sages foretell.

And this life's work a man will perform with such ready joy, such enthusiasm and power, because it is his heart's desire, that all men will be won by it, and will willingly give him whatever he asks, for some share of it. Whether it be some new and excellent way of dealing with the natural world, or with the souls of men, there is this secret for everyone. For a statue is only stone or clay, transformed by the power of the Soul; and a picture but a layer of pigments spread over canvas threads. But the Soul makes these

common things divine. The Soul takes common words that fall from all men's lips, the common dreams that dwell in all men's hearts, and weaves them into a song that shall ring resonant for ages, and outwear the hills, awakening in men's hearts the memory of the song everlasting. So too the twanging of wires may be transformed by the Soul into a magical enchantment that shall make men forget all the heart's pains, if the Soul be in it.

Thus common things like clay and stone, coarse threads and wires and words, are touched by the Soul into divinity ; and nothing so base and mean in all the world but awaits its artist, its poet, its musician, to awaken it to immortal life. All men are secretly creative and full of genius: and some day each shall bring his gift to light.

And if there be this divine way with the rocks and ores of the natural world, so that they breathe with living beauty, what divinity may not come forth from the meeting of human souls? They shall be enkindled with immortal fire, set ringing with a diviner music, lit with colors that never sunrise nor the flowers nor the hills in their purple garments dreamed of; grow resonant with a music that shall dull the chants of the seraphim.

Thus there is this work for every man : to embody the secret vision the gods whisper to him alone ; in his touch with the natural world; in his ways with the souls of men. And for each, the guide is, the secret desire of his clean heart. He came into the world to do that, he will do it better than all living, past or to come. For this all men will be ready to reward him, as emperors have vied in heaping their treasures on artists.

Yet a man who follows this way, shall need steadfastness and endurance, nor shall the path be easy for his feet. For he has a bad past behind him, and a world yet untransformed around him. Therefore let him keep valor in his heart.

Faith, too, must go with him ; a glow of fire ; a surplus power that makes all tasks easy ; for all best things in the world were done in that high mood, with a divine ease ; yet great effort has been in the preparation.

Last comes intentness ; the bending of a steady will upon the work. For a statue is dreamed by the soul, but carved by firm single blows ; and only the greatest artists can draw a perfect line. So only a valiant soul can deal rightly with another,—even with a little child.

Thus the Genius tells of the life's work ; it is the hidden heart's desire. Too good to be true, perhaps? But real life is too good to be true, for our faint, weary hearts.

QUESTIONS AND ANSWERS.

Question 124.

Are we surrounded now by the same people with whom we have associated in previous lives? I have a weakness for being easily "taken in" in business transactions, doing favors in the way of trusting out merchandise and getting badly cheated. Am I to philosophize in this way: "Those people are getting back with interest only what I have stolen from them in some previous incarnation?"

J. H. Connelly.—For adjustment of the just balance which is satisfied Karma, re-incarnation is admittedly necessary, since many chains of circumstance must extend beyond the limit of even the longest human life, and where that balance is to be established between two individualities, it seems quite natural that those entities should be brought together in successive corporealities. This does not imply that each of the infinite trivialities, and petty concerns, in ordinary intercourse among human beings constitutes such a bond between the participants as will bring them together in life after life. Many deeds, both good and evil, are in themselves factors, perhaps exercising little specific influence upon the recipients of their direct effects, but in their aggregate accumulating much karmic responsibility for the doer. He may enjoy or suffer their consequences, either in the life to which the inception of their force belongs, or in a succeeding one, through the operation of circumstances like in character, but wholly dissociated from any of the individual entities who were the original objects of his deeds. The moral quality of the acts, and not the personalities involved, prescribes in such cases the operation of karmic law.

But there are other cases where exceptionally strong and directly applied will force has been employed, with a specific object, either for the conferring of some great personal benefit or infliction, for selfish ends, of grievous personal wrong, in which adjustment of the account between the two individualities concerned must be dependent upon interactive personal effects. Compensation is an element of karmic atonement. Understanding of this will be much simplified if we entirely free our minds of the old delusion about a personal God keeping tab on us and dealing out punishment and favors, not even fairly according to his own tally-sheet, but as his favorite courtiers, the clergy, may recommend to him. Instead of that absurd invention, the fruit of superstition, cowardice and priestly cunning, let us contemplate the universe as the manifestation of all-pervading and unchangeable law estab-

lished by an ineffable and, from the human point of view, incomprehensible Being, and realize that the law is its own executive force, productive not of rewards and penalties, but consequences. Violation of the law brings pain ; conformity to it results in benefit. And from this there is no escape on the moral plane any more than on the physical, where pain is consequent upon poking one's finger in the fire, without any divine decree to ordain the hurt in each individual instance.

That both he who has done and he who has consequently suffered, in one corporeal existence, are, when brought together in subsequent mundane life, unconscious of any bond betweeu them, does not, to my mind, militate against the reasonableness of the hypothesis of their return to interaction. Full knowledge of the karmic debts with which we re-enter mundane life would be a burden that might well implant despair in the stoutest heart, and from such knowledge the merciful law shields us here, but we believe it is accorded at a time when the soul is able to bear it, when the Ego, freed from the trammels of personality, is ready to assimilate the experiences of the personality in atonement.

And indeed there is good ground for grave question if such unconsciousness of relation exists to the extent popularly imagined. The violent and seemingly causeless antipathies often felt by persons toward each other at first sight, are very probably inspired by vague but ineradicable impressions carried over from precedent life. And, in like manner, an impulse of affection for and confidence in the stranger never seen before, is the unrecognized growth of a seed of love implanted in a former incarnation. Among the few things really known of the vast and much misunderstood science of astrology, one is beyond question, that where the two horoscopes show the malevolent planets in each afflicting the benefics and the hyleg in the other, the "natives" whose natal conditions are so prescribed will inevitably be bitter, irreconcilable enemies, even—where the aspects are very direct and evil—to the point of murder. It may, of course, be said that such a consummation would, in our philosophy, lead to the re-birth of the two inimical individualities, with the bond of hate between them perpetuated and strengthened, to result in a reciprocal murder, and so on *ad infinitum*. So it would, if life were a matter of fatality. But it is not.

At all points in his career man has the prerogative of choice between good and evil, the potentiality of control over his actions. If he submits himself to the domination of his lower nature, he sinks in the moral scale and piles up a burden of bad Karma involving

ages of retributive suffering, with possible eventual extinction. Peace and ultimate liberation are the assured reward of his conformity to the law of good.

It is also believed, and with seeming reason, that exceptionally close and intimate relations between personalities conduce to their reunion in subsequent re-incarnations.

Thus the member of a family in which the ties of affection are very strong, and persons who enjoy great sympathy in mental pursuits and artistic aspirations, will be brought together in successive lives for the further development of their higher natures which have exercised such decided influence upon them. That branch of the subject, however, is perhaps outside the field of question.

THEOSOPHICAL NEWS AND WORK.

IMPORTANT NOTICE.

Members are reminded that their yearly dues for 1899 are now payable and should be forwarded to the Treasurer, A. H. Spencer, Box 1584, New York, as follows: Branch Secretaries should remit $1.00 for each member of their Branches. Members at large should remit $2.00 each direct to the Treasurer.

(Signed) J. D. Buck, President T. S. A.

The following publications of the H. P. B. Branch of London are given for the benefit of Branch Secretaries and others who may have charge of meetings and the preparation of the syllabus. They show very clearly what good use may be made of Ernest Temple's *Life's Questions*.

THE H. P. B. THEOSOPHICAL SOCIETY.

PROGRAMME, 1898–9.

Subject for discussion: LIFE'S QUESTIONS.

DATE.	SUBJECT.	DATE.	SUBJECT.
Dec. 15.	The Purpose of Existence.	Mar. 2.	Nature.
" 22.	My Object in Life.	" 9.	Universal Law.
" 29.	Knowledge.	" 16.	Growth.
Jan. 5.	Religion.	" 23.	Separateness.
" 12.	Science.	" 30.	Immortality.
" 19.	Philosophy.	Apr. 6.	I.
" 26.	Authority.	" 13.	Matter.
Feb. 2.	The "Impossible."	" 20.	Mind.
" 9.	God.	" 27.	Sensations.
" 16.	God and Man.	May 4.	Latent Powers.
" 23.	The Devil.	" 8.	**White Lotus Day.**

H. P. B. T. S.

DISCUSSION.

Thursday, 15th December, 1898.

What is the purpose of existence upon earth?
Is it that man may enjoy himself?
If so, what is the purpose of pain?
Is it to gather wealth, fame, etc.?
If so, who reaps the benefit?
Is it to learn something?
If so, what?
Is it to gain experience of life on earth?
If so, can this be done in one life?
Is it to prepare one for Heaven?
If so, why should this be necessary?
These questions are taken from "Life's Questions" by Ernest Temple.

REVIEW.

The English Theosophist for December contains the usual common sense "remarks" by the Editor, the usual reprint from an old *Path* and three original articles by Messrs. Birt, Smith and the Editor. It maintains its usual excellent standard and should be read by all Theosophists.

CORRESPONDENCE.

The following communication from Mr. Charles Johnston explains itself, and should meet with a prompt and hearty response. Such literary jewels as the one referred to should not long stand begging for buyers at such modest cost as is herein proposed. The Cincinnati Branch will guarantee at least twenty-five copies. Subscriptions should be sent in at once to Mr. Johnston, Flushing, L. I., N. Y.

THE ORIENTAL DEPARTMENT—A SUGGESTION.

DEAR *Forum:*

In your November number I translated some golden sentences on "Dreams and Dreamlessness," from the Books of Wisdom, and added a page or two of comment. It is part of a Mystery Drama, with chapters on the Soul, on Dreams and Waking, Dreamlessness, Death, Paradise, and Final Freedom. I should like to translate the whole, and print it with an introduction as a book; and your help will make this possible. It would be admirably fitted to teach new readers something of real life, and the journeys of the soul.

If two hundred and fifty of your readers write me that they are willing to subscribe for one copy each, at about fifty or sixty cents, bound, I will complete the translation, and print it.

CHARLES JOHNSTON.

Flushing, N. Y., Dec. 14, 1898.

THE CIRCULATING LIBRARY.

A complete collection of the standard books and magazines on Theosophy, with several rare volumes among them, has been presented to a member to hold in trust for the Theosophical Society in America. It is proposed to use this col-

lection as the nucleus of the circulating library. Catalogues and further information can be obtained from the Librarian.

The rules under which books may be obtained are as follows :

RULES.

1. The books of this library will be lent only to members of the T. S. A.

2. For *Isis Unveiled*, or the *Secret Doctrine*, the charge will be 10 cents per week, one volume only being allowed at a time ; for any other book 5 cents per week.

3. The ordinary length of time during which a book may be kept out shall be 3 weeks, exclusive of the time required for freight or carriage ; except that *Isis Unveiled* and the *Secret Doctrine* may be kept out 6 weeks.

4. Only one book at a time can be borrowed.

5. Renewal of a book is permitted when no one else has asked for it before such request for renewal.

6. Expense of mailing or expressage must be remitted in advance before any book will be sent.

7. All books lost or defaced shall be paid for by the borrower or his or her endorser.

8. Violation of any rule will exclude from further use of the library.

9. A fine of 5 cents will be charged borrowers for each day they keep a book beyond the prescribed time.

10. When remitting money to prepay postage send 2 cents for a pamphlet; 8 cents for 24 mo.; 8 cents for 18 mo.; 10 cents for 16 mo.; 13 cents for 12 mo.; 25 cents for 8 vo.; 25 cents for *Secret Doctrine*, *Isis Unveiled* or bound volume of the magazines. When the express is cheaper than the mails it will be used, and when more is remitted than is necessary the surplus will be refunded.

Applications should be sent to THE LIBRARIAN, *464 Classon Ave., Brooklyn, N. Y.*

CATALOGUE OF BOOKS.

A

The Ayin Akbary.
Animal Magnetism. *Binet and Frere.*
From Adam's Peak to Elephanta. *Edward Carpenter.*
Annie Besant. *W. T. Stead.*
Atlantis; The Antediluvian World. *I. Donnelly.*

B

Brotherhood Nature's Law. *Bercham Harding.*
The Blossom and the Fruit. *Mabel Collins.*
A Biographical History of Philosophy. *G. H. Lewes.*
Bhagavad Gita. *Sacred Books of the East.*
Bhagavad Gita, or The Lord's Lay. *Mohini M. Chatterji.*
The Broad Churchman, A Catechism of Christian Pantheism.
Buddhism. *Rhys Davids.*
A Buddhist Catechism. *H. S. Olcott.*
Buddhism in Translations. *Henry Clarke Warren.*
Buddha. *Dr. Hermann Oldenberg.*
The Gospel of Buddha. *Pau Carus.*
Bible Myths. *T. W. Doane.*

C.

Civilization, Its Cause and Cure. *Edward Carpenter.*
Counsels and Maxims. *Schopenhauer*, tr. by *Baily Saunders.*
Christianity. *Annie Besant.*
Conjugal Love. *Swedenborg.*
The Creed of Christendom. *W. R. Grey.* 2 vols.
The Conflict Between Religion and Science. *G. W. Draper.*
Cagliostro. *R. Greeven.*

D

Discourses on the Bhagavad Gita. *Subba Row.*
Death and After. *Annie Besant.*

E

Esoteric Buddhism. *A. P. Sinnett.*
Electricity and Magnetism. *Silvanus Thompson.*
Evolution. *Lord Salisbury.*
Epitome des Doctrines Theosophiques. *W. Q. Judge.*
Extraordinary Popular Delusions. *Charles Mackay.*

E

Enigmas of Life. *W. R. Gray.*
Echoes from the Orient. *W. Q. Judge.*
Emerson. *Richard Garnett.*
Equality. *Edward Bellamy.*
The Epistles of Jacob Behmen.
Esoteric Buddhism. *Max Muller.*

F

From the Caves and Jungles of Hindustan. *H. P. Blavatsky.*
From the Upanishads. *Charles Johnson.*
Francisci Manrocene. *J. G. Bergomensi.*

G

A Guide to Theosophy. *Indian Publication.*
General Metaphysics. *John Nickaby.*
The Grammar of Science, *Karl Pearson.*
Glossary of Theosophical Terms.

H

Handy Classical Dictionary.
History of Pantheism. *Plumtre's.*
Hypnotism. *R. Heidenhain.*
Hegel. *Edward Caird.*

I

Imitiation of Buddha. *Compiled by Ernest M. Bowden.*
Indian Ideals. *Narada Sutra*, tr. by *E. T. Sturdy.*
The Idyll of the White Lotus. *Mabel Collins.*
Isis Unveiled. *H. P. Blavatsky.*

K

Karma. *Annie Besant.*
Karma. *J. A. Anderson.*
A Key to the Psychic and Occult Sciences. *E. Sibley.*
The Key to Theosophy, *H. P. Blavatsky.*

L

Lux Naturae. *David Sinclair.*
Leaders of Christian and Anti-Christian Thought. *Ernest Renan.*
Life of Jesus and the Apostles. *Ernest Renan.*
Lamaism. *L. A. Waddell.*

M

A Modern Priestess of Isis. *V. S. Solovyoff.*
Monism or Advaitism. *M. N. Dvivedi.*
Magical Writings. *Thomas Vaughan.*
Morals and Dogma. *Albert Pike.*
Music of Speech. *F. J. Brown.*
Magic Black and White. *Franz Hartmann.*

M

The Mystic Quest. *William Kingsland.*
More Ghost Stories. *W. T. Stead.*
Moral Teachings of Science. *Arabella Buckley.*

N

Nature's Finer Forces. *Rama Prasad.*
Nightmare Tales. *H. P. Blavatsky.*
New Testament Revised.

O

Origin and Growth of Religion Illustrated by Buddhism. *Rhys Davids.*
Outlines of Field Geology. *Archibald Geikie.*
The Ocean of Theosopy. *W. Q. Judge.*
The Ordinances of Manu. *J. C. Burnell and E. W. Hopkins.*
The Occult World. *A. P. Sinnett.*

P

Physiology. *Dr. M. Foster.*
Picturesque India. *W. S. Caine.*
Premature Burial. *Franz Hartmann.*
Paracelsus. *Franz Hartmann.*
The Philosophy of Religion. *Lotze*, tr. by *Conybeare.*
The Perfect Way. *Anna Kingsford.*
Posthumous Humanity. *d'Assier*, tr. by *H. S. Olcott.*
Proceedings of the Grand Chapter of Royal Arch-Masons of Indiana, 1895.
A Plea for Urania, Astrological.
Phenomena of Spiritualism. *William Crooks, F. R. S.*
The Power of Will. *Tom Robinson.*
Persian Poetry. *C. J. Pinkering and others.*
Philosophy of Mysticism. Vols. I. and II. *Du Prel.*

R

The Raja Yoga Philosophy. *Tatya.*
Raja Yoga. *M. N. Dvivedi.*
The Right Side of the Car. *John Uri Lloyd.*
The Rosicrucians, Their Rites and Mysteries. *Hargrave Jennings.*
Relations Between Religion and Science—the present, the Archbishop of Canterbury.
Religious Systems of the World. *Swan Sonnenschein & Co.*
The Rationale of Mesmerism. *A. P. Sinnett.*
Reminiscences of H. P. Blavatsky. *Countess Wachtmeister.*
Reichenbach's Researches, tr. by *J. Ashbainie, M. D.*
The Religion of India. *A. Bauth.*
Reincarnation. *Annie Besant.*
Reincarnation. *C. D. Walker.*
Reincarnation. *J. A. Anderson.*

S

Science and Scientists. *Rev. John Gerard,*
Schopenhauer. *William Wallace,*
Le Soleil Mystique ; Journal de la Maconnerie Universelle, Paris, 1853.
Simon Magus. *G. R. S. Mead.*
The Stanzas of Dzyan. *H. P. Blavatsky.*
Structure and Functions of the Human Body.
Studies in Occultism. Nos. I, II, III, IV, V, VI. *H. P. Blavatsky.*
Seven Principles of Man. *Annie Besant.*
The Song Celestial. *Sir Edwin Arnold.*
Sanskrit Grammar. *Max Muller.*
Science or Romance. *Rev. John Gerard,*
The Spirit World. *Florence Marryat.*
The Secret de l'Absolu. *E. J. Coulomb.*
Secret Doctrine. *H. P. Blavatsky.*
The Study of Man. *J. D. Buck.*
The Soul of Rational Psychology. *Swedenborg.*

T

The Theosophy of the Upanishads.
Theological Essays and Debates. *Annie Besant.*
Theosophical Christianity. *L. S.*
Theosophy. *G. D. Pember.*
Theosophy, Religion and Occult Science. *H. S. Olcott.*
Theosophy and Psychological Religion. *Max Muller.*
Theosophical Glossary. *H. P. Blavatsky.*
Transactions of the Blavatsky Lodge of the T. S.
Theosophical Pamphlets.

U

The Unsafe Anchor. *Rev. C. F. Childe.*
Unknown Life of Jesus Christ. *Nicholas Notovitch.*

V

The Voice of The Silence. *H. P. Blavatsky.*
Voice Figures. *Mrs. Watts Hughes.*

W

The Wisdom of Life. *Schopenhauer*, tr. by *Baily Saunders.*
Whose Soul Have I Now? *M. C. Knapp.*
What Is Theosophy? *Walter Old.*
A Working Glossary.

Y

A Treatise on the Yoga Philosophy.
The Yoga Sutra of Patanjali. *W. N. Dvivedi.*
Yoga ; The Science of the Soul. *G. R. S. Mead.*

Z

Zanoni. *Bulwer Lytton.*

MAGAZINES.

The Irish Theosophist. Vol. IV., V. Nos. 2 and 3 of Vol. III.
The Lamp. Vol. II. *A. E. S. Smythe.*
Light and Life. Vol. I.
Lucifer. Vols. III., VI., VII., VIII., X., XV., XVI., XVII.
Proceedings of the Society for Psychical Research. American. Vol. I., No. 4. English. May, 1887 ; June, 1890 ; Dec., 1890 ; Dec., 1892 ; March, 1897.
The Path. Vols. I to X. Vol. XI. Nos. 1, 4, 7, 11, 12.
Recent Progress in Theosophy. *H. P. Blavatsky. North Am. Review.*
The Theosophical Forum. 1889, 1892. 1893, 1894.
The Theosophist. Vols. I to X.
Theosophical Congress at World's Fair.
Vahan. Vol. I.
Esoteric Buddhism. A reply to Prof. Max Muller by A. P. Sinnett.
Esoteric Buddhism. A rejoinder by Max Muller.

PAMPHLETS.

Theosophy and the Society of Jesus. *Annie Besant.*
The Theosophical Society and H. P. B. *Besant & Patterson.*
In Defense of Theosophy. *Annie Besant.*
1875 to 1891. *Annie Besant.*
Theosophy and Roman Catholicism. *Herbert Burrows.*
Why You Should Be a Theosophist. *Annie Besant.*
The Place of Peace. *Annie Besant.*
The Wilkesbarre Letters. *A. Fullerton.*
Karma. *G. R. S. Mead.*
An Introduction to Theosophy. *Annie Besant.*
An Exposition of Theosophy. *Annie Besant.*
Culture of Concentration. *W. Q. Judge.*
Devachan; or The Heaven World. *H. A. Coryn.*
Ten other Pamphlets for and Against Theosophy.
Nine Reports of Conventions. *U. S. A. Indian and European.*
The Path of Initiation. *A. P. Sinnett.*